

THE  
MYSTERY OF GODLINESS,

Godliness a Mystery.

The holiest Saint, in seems  
contradictions.

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By J. C.

The meanest Labourer in Christ's Vineyard.

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1 Tim. 3. 16. *And without controversy great is the*  
**MYSTERY OF GODLINESS.**

1 Cor. 2. 8. *But we speak the wisdom of God in a*  
**MYSTERY.**

Joh. 3. 9. Nicodemus answered and said unto him,  
*How can these things be?*

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*The Epistle*

THE EPISTLE

TO THE  
READER.

Courteous Reader,

**T**hese Mysteries, having lain  
by me for some time, I lit-  
tle thought once should e-  
ver appear'd to publike  
view; especially in such a  
Scribling age as this is, wherein there's  
no end of making many Books: But  
having encouragement, and approba-  
tion from some, I thought it not good to  
conceal any thing, that might make for  
Gods glory, and Publike profit. It's  
farre from my intentions (and I hope  
my heart deceives me not in it) to seek  
hereby self-praise, or self-applause, or  
that I might be known in the World,  
(good God! thou know'st how vile

## The Epistle, &c.

I am, how unworthy to be numbred amongst thine Ambassadours,) *but that the Mystery of godlinesse might bee more manifest, and perspicuous. wee live in an age that affords us a world of (which might indeed have been a strong argument for me not to have written these) PARADOXES, which are not all ORTHODOX; but (and I think I am not mistaken) thou hast nothing here but ORTHODOX PARADOXES. I must acknowledge they were very profitable to mee, both in making them, and in often reading them, yea the more I read them, the more I gained by them; nay let mee tell thee freely, I understood more in some things by them, then ever I did before; many places of Scripture I could reconcile, which before seemed to me really opposite: I wish thee (with all my heart) the same profit, and more abundantly, so prayeth he*

December,

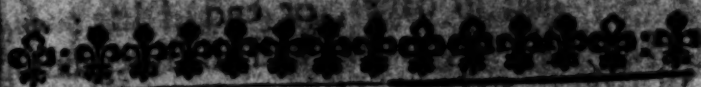
1613.

Who is very importunate  
at the Throne of Grace  
for thine, & the Churches  
good.

I. C.

I. C.

THE



THE  
Mystery of Godlinesse,

OR,

Godlinesse in a Mystery.

Or,

A Belcever clearing truth by seeming  
Contradictions.

The first Century.

1.



He admires at the a Mystery-  
ousnesse of godlinesse; and  
yet wonders at the clearnesse  
of it.

2. He beleeves that God was manifest  
in the flesh, 1 Tim. 3. 16. and yet he beleeves  
that the GOD-HEAD was not made  
flesh.

A 3

3. He

*The Mystery of Godlinesse ; or,*

3. He beleeves that Christ was without  
*b* beginning of dayes, or end of life ; *and yet he beleeves*, that he had both beginning  
of dayes, and end of life.

4. He beleeves that Christ was no sinner ; *and yet he beleeves*, that he was the  
*c* greatest sinner that ever was ( *by imputation.* )

*c* Its the  
known  
speech of  
Luther.

5. He beleeves that Christ had no Father,  
( *for his mother was a Virgin* ) ; *and yet he beleeves* he had a Father ( *for his mother was a married woman* ) Luk.2.48.

*d* The Holy Ghost. 6. He beleeves that the *d* Spirit of God, and the *e* God of spirits, are but one God.

*e* Num. 16.

22

7. He finds the Spirit of the Lord in him ; *and yet findes himself* ( *many times* ) in the Spirit of the Lord, ( *especially on the Lords day* ) . Rev. 1.10.

8. He beleeves that God is included in no place ; *and yet he beleeves* he is every where.

9. He beleeves that there is not a word spoken, but God heareth it ; *and yet he beleeves* God heareth not sinners, Job. 9.31.

1 Cor. 3.22

10. He beleeves he hath a right to all the World ; *and yet he beleeves* that what ever is not his own, he hath no right to.

11. He beleeves that a wicked-man hath no right to what he hath ; *and yet he beleeves* that what he hath, he hath a right to.

12. He

*Godlinesse in a Mystery.*

3

12. He beleeves that every Saint is perfect, *Job 1. 1.* and yet he beleeves that if he should say he is perfect, it shall also prove him perverse, *Job 9. 20.*

13. He beleeves that these are two different things, the *sin of nature*, and the *nature of sin*.

14. He beleeves that good works cannot save him; and yet he beleeves hee can never be saved without good works.

15. He beleeves that Jesus Christ was never forsaken of his Father; and yet hee beleeves that Christ said true, when he cried to his Father, My God, my God, why hast thou forsaken me? *Mat. 27. 26*

16. He beleeves that the Ministers of Jesus Christ are called Angels, *Rev. 1. 20.* and yet he beleeves they are not ministring spirits, *Heb. 1. 14.*

17. He beleeves that Jesus Christ is the onely Son, the onely begotten Son of the Father; and yet he beleeves that God the Father hath many other sons. *Joh. 1. 14*  
*Com with*  
*12.*

18. He beleeves that he must pray to the whole Trinity; to the Father who is God, to the Son who is God, to the Holy Ghost who is God; and yet hee beleeves that hee commits horrible Idolatry if he prays to any more Gods then one God. *2 King. 19.*  
*15*

19. He beleeves that it is a sin to be co- *Exo. 20. 17*

vetous ; and yet he beleeves that one may be covetous and not sin, 1 Cor. 12. 31.

20. He beleeves that some may enjoy abundance, and yet want ; and that others may want, and yet enjoy abundance.

21. He beleeves that whoever hath God, is the richest person in the World ; and yet he beleeves that one may have God, and yet many richer then he.

a Vix. to die.

22. He beleeves that to a give up the ghost can no way ( without blasphemy ) be attributed to God, or to any person in the God-Head ; and yet he beleeves that Jesus Christ, who was truly God, once gave up the ghost, Mar. 15. 37.

b -- Not the person, but the nature: for other- wayes hee had not been God- man and one person, but two persons, & so there had been two Christs. Heb. 9. 27

23. He beleeves that his life ( here ) is not eternall ; and yet he beleeves that he hath in him eternall life, Joh. 8. 54.

24 He beleeves that Christ assumed not man, but the humanity, b and yet he beleeves that he was made Man : the MAN Christ Jesus, 1 Tim. 2. 5.

25 He beleeves that there are many need- full things ; and yet saith Christ to Martha, but one thing is needfull, Luk. 10. 42.

26 He beleeves that it is appointed unto men but once to die ; and yet hee beleeves that every Saint dies daily.

27. He beleeves that God will shew wonders to the dead, in raising all that are dead

*The Mystery of Godliness; or,*

dead to life again; and yet he beleeves that Scripture true, wilt thou shew wonders to the dead? shall the dead arise and praise thee? *Psal. 88.10.*

28 He beleeves that he shall overcome death (*in Christ*); and yet he beleeves that death will overcome him.

29. He beleeves that all must taste of death; and yet he beleeves there is a death many shall not taste of.

30. He knows that all men die but once; and yet he beleeves there is a second death. *Rev. 20. 14*

31. He beleeves that death is not visible, because it never had a being; and yet he beleeves, b what man is he that lieth, and b *Psa. 89.48* shall not see death?

32. He beleeves that God is Omniscient, knowing all things; and yet he beleeves that the wicked are unknown to God, (*Depart from me, saith Christ, I know you not, Matth. 25. 12. I never knew you, Matth. 7. 23.*

33. He beleeves that Scripture true, no man hath seen God at any time, 1 *Job. 4. 12.* and yet he beleeves at c any time God may be seen. *In his works, Ro. 1. 20.*

34. He beleeves that none can see God and live; and yet he beleeves that none can live without seeing God.

*The Mystery of Godlinesse ; or,*

*In what a strait, in what a strait  
am I?*

*Twixt two extremes how my rackt for-  
tunes lie?*

*See I thy face, or see it not, I die.*

*35. He beleeves that every man is mor-  
tall; and yet he beleeves that an a immortall  
being is in every man.*  
*a Viz. his  
soul.*

*36. He beleeves that God is Infinite; and  
yet he beleeves that hee dwells in the broken  
and contrite heart of a finite creature.*  
*Est. 66.1,2*

*37. He beleeves that having Christ, hee  
hath all things with him; and yet he beleeves  
he may want though he hath Christ.*  
*8. 98. 271*

*38. He beleeves that it's impossible for  
God to lie; and yet he beleeves that God  
may utter that which he never intends to  
bring to passe.*

*39. He beleeves that God is unchange-  
able, and immutable; and yet he beleeves  
that God may be said sometimes to b re-  
pent.*  
*b Joel 2.13*

*40. When he is weak, then he is strong,  
for his strength is made perfect in weak-  
nesse, 2 Cor. 12. 9,10. and yet when he is  
strong (in his own eyes) then is he weak.*

*41. He beleeves that it is impossible for  
any to escape death; and yet he beleeves the  
words*

*Godlinesse in a Mystery.*

words of Christ to be true, Verily, verily  
I say unto you, if any man keep my saying,  
he shall never taste of death, *Joh. 8. 52.*

42. He beleeves that God cannot be seen  
what he is in himself; *and yet he beleeves a Quid sit.*  
that when he shall appear, the Saints shall  
be like him, for they shall see him *as b 1 Joh. 3. 2*  
he is.

43. He beleeves that he that committeth  
sinne is of the Devil, *1 Joh. 3. 8.* *and yet he*  
*beleeves* that he is not of the Devil though  
he committeth sin.

44. He beleeves that the eyes of the Lord *Prov. 15. 3*  
are in every place; *and yet he beleeves* that  
the Lord hath no eyes.

45. He beleeves that the ears of the  
Lord are open to the cries of the righteous; *Psal. 34. 15*  
*and yet he beleeves* that the Lord hath no  
ears.

46. He beleeves that prayer, and suppli- *1 Tim. 2. 1*  
cation are to be made for all men; *and yet*  
*he beleeves* that there be some men that  
prayer, and supplication are not to be made *1 Joh. 5. 6*  
for.

47. He beleeves that God is said to have  
eyes, ears, arms, legs, a mouth, breath, bow-  
els, &c. *and yet he beleeves* that it's blasphe-  
mie to say, or think, that God hath a bodily,  
or corporeall substance.

48. He beleeves that who ever hath faith  
beleeves,

*The Mystery of Godliness; or,*

*beleeves; and yet he thinks one may beleeve,  
and yet not have faith.*

49. He beleeves that Christ was crucified  
Revel. 13. 8 (or the Lamb slain) from the beginning of  
the world; and yet he beleeves that Christ  
was not crucified till after the world began  
some thousands of years.

50. He beleeves that when Christ was  
a God suf- upon the Crosse, a God might be rightly  
fered in the said to suffer; and yet he beleeves that the  
flesh, not God-Head suffered not.  
with  
flesh.

51. He beleeves that Christ suffered inno-  
cently; Heb. 7. 26. and yet he beleeves that he  
suffered for sin; Isa. 53. 10.

52. He beleeves that there's no evil  
but he must resist; and yet saith our Savi-  
our, resist not evil, Mat. 5. 39.

53. He looks upon himself as the greatest  
sinner; and yet there hath been, and are  
many sinners which may be lookt upon as  
great, if not greater then he.

54. He beleeves that it's no sinne to con-  
fesse sin; and yet he beleeves that a man may  
sin in confessing sin.

55. He beleeves that one may be humble  
for his pride; and yet may be proud of his  
humility.

56. He doth blusheth for shame when he con-  
fesseth his sins to God; and yet he is not  
ashamed to confess the greatest sinnes he  
knows himself to be guilty of.

## Godlinesse is a Mystery.

9

57. He trembles for fear when ever he *Esay 66. 2* approacheth the Throne of Grace ; and yet comes boldly, *Heb. 4. 16.*

58. He sometimes comes to duty, with his heart full of doubts whether he shall speed in the duty ; and yet is very confident he shall speed without doubt.

59. He beleeves that his Election is made sure enough, *2 Tim. 2. 19.* and yet he beleeves that he is to give all diligence to make his (calling, and) election sure, *2 Pet. 1. 10.*

60. He beleeves that cursed is every one *Gal. 3. 10* that continueth not in all things, which are written in the book of the Law to do them ; he confesseth that himself hath not continued in all things, which are written in the book of the law to do them, and yet he be- *Gal. 3. 13* lieves that he is not cursed.

61. He beleeves that wicked men sinne if they pray not ; and yet he beleeves if they pray they sin, *Prov. 15 8.*

62. He beleeves himself to be a king ; and yet a begger.

63. He beleeves that saints may be, and are very profitable to others ; and yet he be- lieves that when they have done all that they can do, they must say, they are but unprofitable servants, *Luke 17. 10.*

64. He beleeves that works justifie ; and yet he beleeves that we are not justified by works. Or thus,

*a Non faci-  
endo, sed mo-  
do faciendi,  
not in do-  
ing it, but  
in the man-  
ner of do-  
ing it.*

*Coram ho-  
minibus non  
coram Deo.*

65. He

65. He beleeves that a man is justified by faith onely, and not by works, *Rom. 3. 28.* and yet he beleeves that a man is justified by works, and not by faith only, *Jam. 2. 24.*

66. He is a man of sorrows, and acquainted with grief; yet alwayes singing, and making melody in his heart to the Lord, *Ephes. 5. 19.*

67. He cries out that his sins have undone him; and yet he beleeves that he is not undone.

*2 Cor. 6. 10* 68. He beleeves that one may have nothing; and yet possessing all things.

*As the stony ground, Luke 8. 13* 69. He beleeves that one may have comfort by the Word, and yet not profit by it.

70. He beleeves that he is dead and alive at one and the same time.

*As a man without* 71. He beleeves that he is bound to pray without ceasing, *1 Thes. 5. 17.* and yet he beleeves that he is not bound never to cease praying.

*2 Or, grounds.* 72. He beleeves upon good reasons, that God loves him; and yet sees no reason why he should love him.

*2 Tim. 1.* 73. He beleeves that we are called not according to our works; and yet he beleeves that according to our works we may know whether we are called.

74. He beleeves that there's a *a* common *a* Of Gods  
faith, *Titus* 1. 4. and yet he beleeves that *Elect.*  
faith is not common: (for all men have not  
faith, *2 Thes.* 3. 2.)

75. He beleeves that *b* every creature *b i Tim* 4.4  
of God is good; and yet he beleeves that  
there's none good but one, and that is God,  
*Mat.* 19. 17.

76. He beleeves that the way to gain a  
mans life, is to lose it, *Mat.* 10. 39.

77. He beleeves that the Spirit of  
Christ dwells not (essentially) in beleevers;  
and yet he beleeves that he that hath not the  
Spirit of Christ dwelling in him is none of  
his, *Rom.* 8. 9, 11.

78. He beleeves that this is as great a  
Gospel truth, that he that repents not shall  
be damn'd; as he that beleeves not shall be  
damn'd.

79. He beleeves that the way to pre-  
serve self; is to kill self.

80. He beleeves that Jesus Christ is God  
the Fathers onely Son and *c* heir; and yet *c* *Hebr.* 1. 3  
he beleeves that every beleever is his sonne  
and heir, *Rom.* 8. 17.

81. He beleeves that Christ is the King of *Revel.* 15. 3  
Saints, and they his subjects; and yet he be-  
leeves that every Saint is a king, and hath *Revel.* 1. 6  
subjects.

82. He beleeves that the way to have all, *d* For Christ  
is to *d* part with all.

83. He

83. He beleeves that the Saints are Christs a Spouse; *and yet he beleeves they are his brethren, Heb. 2. 11, 12.*

84. He beleeves that there is none other name under heaven given among men whereby we must be saved, but onely by the name of Christ, *Act. 4. 12. and yet he beleeves we are saved by hope, Rom. 8. 24.*

85. He beleeves that none are chosen but who are called; *and yet he beleeves that many are called, which shall never be chosen, Mat. 22. 14.*

86. He beleeves that sin is the greatest evil; *and yet he beleeves that God can work good out of it.*

a Compar'd  
to God.

87. He beleeves that the *a least* sin, is the *greatest* evil.

88. He beleeves that Jesus Christ was begotten of his Father from eternity; *and yet he beleeves that he was born in time.*

89. He beleeves that ther's no condemnation to those that are in Christ Jesus, *Rom. 8. 1. and yet he beleeves there's none think themselves more worthy of condemnation then those that are in Christ Jesus.*

90. He prayes that he might be heard; *and yet he thinks he shall not be heard for his praying.*

Plal. 14. 3

91. He beleeves there's none that doth good, *no not one; and yet he beleeves there are*

are many which are good, and do good.

92. He beleeves that God justifieth the  
a ungodly; and yet he beleeves that b the  
ungodly are not justified.

a Rom. 4.5  
b Such that  
live, and  
delight in  
actuell sins;  
sure are not  
yet actual-  
ly justified.

93. He beleeves that many, which say  
they love God, do yet hate him.

94. He beleeves that God may be a c Fa-  
ther to them he is not a Friend to.

c By crea-  
tion.

95. He beleeves that heaven is Gods  
dwelling place, a King. 8. 39. and yet he be-  
leeves that he filleth heaven and earth, Jer.

23. 24.

96. He beleeves that his sins are not hid  
from God; and yet he beleeves that God hath  
hid them.

Psal. 89. 3

97. He beleeves that he sins in d covering  
of sin from God; and yet he beleeves that  
all his sins are covered by God, Psal. 32. 1.

d Pro. 28. 13

98. He beleeves that God is not the  
worfe for our sins, and yet he beleeves that  
(in a sence) e God doth receive injury by  
our sins.

e Sin is an  
injury to  
God, be-  
cause God  
hath lesse  
external  
glory

99 He beleeves that a Saint is one in whom  
there is f no guile; and yet he beleeves that  
every Saint may complain of guile being in  
him.

f Joh. 1. 47  
g More then  
any thing in  
the world  
besides.

100. A little of God g contents him;  
and yet he is not contented with that little.

## The second Century.

101.

**H**E beleeves that in all labor there is profit, *Pro. 14. 23.* and yet he beleeves the

words of *Solomon* are true, What profit hath a man in all his labour? *Eccles. 1. 3.* and 2. 11.

102. He beleeves that there's a provoking one another that's unlawfull, *Gal. 5. 26.* and yet that there's a provoking one another that's lawfull, *Heb. 10. 24.* Or thus,

103. He thinks it not good we should provoke one another; and yet think we should provoke one another to that which is good. *Heb. 10. 24.*

104. He beleeves that a good man (in some cases) may be justly punished; and yet he beleeves that to punish the just is not good, *Pro 17. 28.*

105. He beleeves that every one that is gracious desires grace; and yet he beleeves that one may desire grace and not be gracious.

¶ If there be desires without en-  
deavours,

106. He cannot beleeve that *David* could

could be poor and needy, and yet a King;  
and yet he beleeves that David said true  
when he confest, but I am poor, and needy;  
*Pfal. 40. 5.*

107. He beleeves that he is to a task <sup>a Dan. 8. 10</sup>  
himself to an every-dayes performance of <sup>Pfal. 55.</sup>  
duty; and yet he beleeves that he must by no <sup>16, 17</sup>  
means look upon duty as a <sup>b</sup> task. <sup>b Or burden</sup>

108. He beleeves that God will be good  
onely to them that seek him, *Matt. 7. 7, 8.*  
and yet he beleeves that God is good to  
them that seek him not, *Pfal. 145. 9.*

109. He beleeves that a man doth not  
fin in sorrowing for sin; and yet he beleeves  
that that sorrowing for sin, which keeps a  
man from closing with Christ is sinfull.

110. He knows death to be the King of <sup>Job 18. 14</sup>  
terroures; yet it's not terrour to him.

111. He beleeves that Christ was tempt- <sup>Heb. 4. 15</sup>  
ed in all points like as we are, yet without  
fin; and yet he beleeves that he was made sin <sup>2 Cor. 5. 21</sup>  
for us.

112. He beleeves that God cannot be de-  
ceived; and yet he beleeves that hypocrites  
deceive him, *Mat. 1. 14.*

113. He beleeves that God hath promi-  
sed to give to them that ask; and yet he  
beleeves that many ask, to whom God will  
never give.

114. He beleeves that the Saints are very

Job 40.4 & vile, base, lothsome creatures, (in their own  
42.6 eyes) yet the excellent on earth, in whom  
Psal. 18.3 is all Christs delight.

115. He beleeves that though Gods presence may be withdrawn from him; yet he cannot withdraw himself from the presence of God.  
Psal. 139.7

116. He beleeves that those whom God intends to own, he is kind to; and yet he beleeves that God is kind to those whom he never intends to own, Luk. 6.35.

117. He beleeves that none is as mercifull as God is mercifull; and yet he beleeves that every saint is mercifull even as God is mercifull.  
Luke 8.36

118. He beleeves that a man may be going to die, when as yet he hath not begun to live.

119. He beleeves that the wicked are not a plagued like other men; and yet he beleeves that the wicked b travelleth in pain all his dayes.  
a Psal. 73.5  
b Job 15.20

120. He beleeves that where there is not the fear of God, there is no true love to God; and yet he beleeves that true love casteth out fear.  
1 Joh. 4.18

121. He looks beyond Ordinances, and yet is not above Ordinances.

122. He dares not say that he is Christ; and yet he beleeves that himself with the saints

saints and Christ, are called one **a** CHRIST. **a** 1 Cor. 12.

123. He knows he finnes in having **a** <sup>12</sup>  
*b* light esteem of sin, *and yet he knows he* <sup>b</sup> To make  
finns not in esteeming it lightly, (*or nothing* <sup>a</sup> mock at  
*worth.*) <sup>a</sup> fin as fools  
do. Pro. 14. 9

124. He knows that when he begins to die, then he shall begin to live, *and yet hee beleeves* that he shall not, nay cannot then begin to live, except he had begun to live before he had begun to die.

125. He walks continually with God in heaven, *and yet he is yet to go to heaven.*

126. He beleeves that *c* Babylon is fallen, **c** Rev. 18. 2  
*is fallen; and yet he beleeves that it's yet to fall.*

127. He beleeves that his own salvation is wrought out already for him, *and yet he beleeves* that he is to work out his own sal- Phil. 2. 12  
vation with fear, and trembling.

128. He prayes, hears, and reads, but beleeves it's not these can save him, *and yet he prayes, hears, and reads, as if he beleeved to be sav'd by these.*

129. He is one that lives in heaven, Phil. 3. 20. *and yet d* heaven lives in him. **d** Surely

130. He beleeves that God is ready to pardon, Neb. 9. 17. *and yet he beleeves that* pardon cannot be got readily. <sup>d</sup> where the  
supreme  
Majesty  
pleases to  
manifest his  
presence,  
there is hea-  
ven. B. Hall.  
Soli. 19. pa.  
69.

131. He is one, who though he hath not a foot of land of his own, yet hath a large inheri-

*The Mystery of Godliness; or,  
inheritance in the land of the living.*

*No greater riches (Lord)*

*have I then thee;*

*In God I've all, can I then  
richer be?*

132. He beleeves that what ever God doth, or intends to do for him, is all of free grace; and yet he beleeves there's nothing God doth, or intends to do for him, but it was bought first with a price.

1 Cor. 8. 20

133. He loves father, and mother, and wife, and children, and brethren, and sisters; and yet hates them.

Luk. 14. 26

134. He is a peace-maker; and yet continually quarrelling.

1 Tim. 6. 12

135. He is no fighter; and yet alwayes fighting, (*the good fight of faith.*)

Luke 6. 35

136. He knows that Christ hath commanded him to love his enemies, he beleeves he sins if he doth not; yet he hath enemies that he cannot, nay will not love, and beleeves he sins not in so doing.

a Sin, the world, and the flesh.

137. When he is sitting, lying, or standing; he is still *b walking.*

b With God

c With an heart, and in heart.

oh. 6. 56

138. He beleeves that no man hath two hearts; and yet he beleeves that many men seek unto God with a *c double heart.*

139. He is one that dwells in Christ; and

*and yet hath Christ dwelling in him.*

140. He hath no abiding place; *though* a place to abide in.

141. He lives peaceably with all men, *Rom. 12. 18. and yet all men live not peaceably with him.*

142. His fellowship is with the Saints; *and yet his fellowship is with the Father, 1 Joh. 3. 3 and his Son Jesus Christ.*

143. He is one that's joyfull, or full of joy; *yet full of sorrow, or sorrowfull.*

144. He beleeves that he is *a* cleansed from all unrighteousnesse; *and yet he be- 1 Joh. 1. 9 leeves that all unrighteousnesse is not (clean) cleansed from him.*

145. He beleeves that all the Saints, though many Thoulands; *are yet ONE in Rom. 12. 5 Christ.*

146. He beleeves that one may be in the true Church; *and yet not of the true Church.*

147. He beleeves he cannot fall from grace; *and yet some times he thinks he hath no grace at all.*

148. He beleeves that Gods face cannot be seen, *Exod. 33. 20. and yet he is ever beholding the face of God, Psal. 17. 15.*

149. He knows that God cannot forget *Esay 49. 13 him; and yet he is often praying, that God would remember him.*

Rom. 7. 24

150. He beleeves that he hath a body of fleſh, and a body of ſin; *and yet he beleeves that he hath not two bodies.*

1 Joh. 2. 3, 4

151. He beleeves that who ever keeps Gods commandements knows God; but not who ever knows God keeps his commandements.

Tit. 1. 16

152. He beleeves that if we confeſſe our ſins, God is faithfull, and juſt to forgive us our ſins; *and yet he beleeves that one may confeſſe his ſins, and yet God neither unfaithfull, nor unjuſt though he forgive not his ſins.*

Rom. 5. 2

153. He beleeves that every one hopes for glory; *and yet he beleeves that the HOPE OF GLORY is not in every one.*

*Quicquid eſt  
in Deo eſt  
iſſe Deus.*

154. He beleeves that God himſelf, is love it ſelf, mercy it ſelf, goodneſſe it ſelf, &c. *and that goodneſſe it ſelf, mercy it ſelf, love it ſelf, is God himſelf.*

155. He will not ſay that he is no ſonne; yet will ſay that he is unworthy to be called a ſonne.

Luke 15. 7

156. He beleeves that there's no perſon ſo juſt, as that he needs no repentance; *and yet our Saviour makes mention of juſt perſons that need no repentance.*

Rom. 6. 14

157. He beleeves that ſin ſhall never have power over him; *and yet he beleeves that he may be over-power'd by a ſin.*

158. He beleeves that though evil be not good; yet it's good evil be.

159. He learns to stand by his falls, and gets strength by weaknesse discover'd.

160. He dares not say that he wants grace; and yet confesseth that he is very much wanting in grace.

161. He beleeves that little children are uncapable of the knowledge of God; and yet he beleeves that the Apostle said true, 1 Joh. 2.13 write unto you little children, because yee have known the Father.

162. He is one that knows all things, 1 Joh. 2. 20. and yet complains of Ignorance in many things.

163. He beleeves that the *body of death* is one thing; and the *death of the body* another.

164. He beleeves that some have the light of knowledge; which yet have not the (saving) knowledge of that light.

165. He beleeves that a dead man cannot complain; yet when he's dead he complains of his deadnesse.

166. He beleeves that he is Antichrist that denieth the Father and the Son; and 1 Joh. 2.22 yet he beleeves that the Father, and the Son, are not denied by a ANTICHRIST.

167. He wonders how the cleanest water should cleanse his soul from the filth of sin; a The Papists are right in the Trinity.

and

*The Mystery of Godlinesse; or,*

*and yet he beleeves that from the filth of sin his soul is cleansed with the sprinkling of cleane water, Ezek. 36. 25.*

168 He beleeves that he hath his old heart; *and yet he beleeves that he hath a new heart.*

169 He takes no thought for the morrow, *Matth. 6. 34. and yet none so full of cares as he, Act. 16. 30.*

*Ioh. 2. 27* 170. He beleeves he *a* needs not that any man teach him; *and yet he beleeves* he shall never be above the teaching of any man.

171. He beleeves that every one that is born of God doth righteousness; *and yet he beleeves* that every one that doth righteousness is not born of God.

172. He beleeves that Christ is never *weaker* him in power to *sustain* him, then when he seemeth most to *hide* his presence, and to *depart* from him.

173. Nothing will content him but prevailing in prayer; *yet* many times he prayes, and prevails not, and yet is contented.

174. He beleeves he shall be filled with all the fulnesse of God, *Ephes. 3. 19. and yet he beleeves* that God will remain as full as ever.

175. He beleeves that God from eternity hath set down and decre'd with him-  
self

self that such a number onely shall be saved; *and yet he beleeveth that whosoever belee-  
veth shall be saved.* Ioh. 3. 15, 6

176. He beleeveth that God did not *a re- a Damna-*  
probate a man to damn him; *and yet he be- on is not*  
leeveth he shall be damn'd because he is re- *the end of*  
probated. *reprobati-*

177. He beleeveth that though God hath *manifestati-*  
immutably, and unchangeably decreed the *on of the*  
reprobation of some men; *yet that the ruine*  
of every one of those men shall be of them- *glory of*  
selves, *( for no man shall be miserable, but* *Gods ju-*  
*where he hath been sinfull.* *stice.*  
Hos. 13. 9

178 He beleeveth that God did not *The decre-*  
reprobate any upon the foresight of sinne, *of God is*  
nor elect any upon the foresight of faith, *one thing;*  
and good works; *and yet he beleeveth that* *the execu-*  
*as God decreed the end, so the means con-* *on of his*  
*ducing to that end.* *decree an-*  
other.

179. He beleeveth that as many as are or-  
dained to eternall life, do beleve, *Act. 13.*  
*48. but not because they do beleve, there-*  
*fore they are ordained to eternall life.*

180. He subjects his reason to his faith,  
*but not his faith to his reason, in what his*  
*reason cannot comprehend or fathom.*

181 He beleeveth that he's known in the  
world; *and yet he beleeveth that the b world b* I Joh. 3. 1  
*knows him not.*

182. He beleeveth that whosoever sinneth,  
hath

1 Joh. 3. 6

hath not seen God, neither known him; and yet he beleeves that whosoever hath seen God, or known him, hath sinned and may sin.

183. He beleeves that though a man comes to an untimely end; yet his end comes not before it's time.

184. He beleeves that Christ and his Father are two; and yet he beleeves that Christ and his Father are one, *Joh. 10. 30.*

185. He beleeves that by one man sin entred into the world, *Rom. 5. 12.* and yet he beleeves that sin entred into the world more then by ( *the means of* ) one man.

186. He beleeves that he is not to have the faith of our Lord Jesus Christ with respect of persons; and yet he beleeves that he may, nay ought to respect those persons that have the faith of our Lord Jesus Christ.

187. He beleeves that the Lords portion is his people, *Deut. 32. 9.* and that Gods peoples portion is the Lord; *Lam. 3. 24.*

188. As he lives a faithfull life; so hee lives the life of faith, *Gal. 2. 20.*

189. Though life to him is better then all, *Job 2. 4.* yet Christ to him is better then life.

290. He beleeves that the soul shall never die; and yet he beleeves that that man, which hath not God, hath a dead soul.

For

For as the body is dead without the soul, so is the soul dead without God; he is the soul of our souls.

191. He beleeves that they which have not Paradise (or heaven) here, shall never have Paradise hereafter.

192. He beleeves that godlinesse is profitable to all things; *but not* all things profitable to godlinesse. 1 Tim. 4.8

193. He beleeves he sins if he love not father, and mother, &c. from his heart, and from his soul; and yet hee beleeves he sins if he love not God with all his heart, and with all his soul, Deut. 6.5.

194. He beleeves that Christ was manifested to take away his sins, 1 Joh. 3. 5. and yet he beleeves that sin shall never (while hee lives) be quite taken away.

195. He beleeves that every Covenant is a promise; *but not* every promise a Covenant.

196. He beleeves that where ever there is spirituall life from the Spirit of life, it cannot be hid; he finds such a life in him by the effects of it, and yet he beleeves that his life is hid with Christ in God, Col. 3.3:

197. He beleeves that his treasure is lockt up in heaven, not in earth; and yet he beleeves that his a Treasure is neither a God, lockt up in earth, or in heaven, but filis both. Mat. 6.19

*The Mystery of Godlineſſe; or,*

198. Hee beleeves that hee that doth righteousneſſe is righteous; and yet he beleeves that he that is righteous, is not righteous by doing righteousneſſe.

199. He is one that's rich by riches invifible, by wealth which the world knowes not of.

200. He beleeves he cannot fin, becauſe he is born of God, 1 Joh. 3.9. and yet he beleeves that (though he be born of God) he doth fin, and may fin.

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*The third Century.*

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201. **H**E beleeves that many *queſti-*  
on their true love to God;  
whose true love to God is  
*unqueſtionable.*

202. He beleeves that what is invifible  
Heb. 11.27 cannot be ſeen and yet he beleeves that *Mofes*  
did ſee him, who is invifible.

203. What would prove to his hurt hee  
would not ask at any time; and yet he be-  
leeves that he asks many times thoſe things,  
which if God ſhould grant, would prove to  
his hurt.

204. He beleeves that the children of  
light,

light are wiser then the children of this world; and yet he beleeves that the children of this world are wiser ( in their generation ) then the children of light.

Luke 16.8

205. He beleeves that when a man begins to live, he begins to die.

\* They end

When scarce begun;

And ere we apprehend

That we Begin to live, our life is done:

Man count thy dayes: and if they flee too fast

For thy dull thoughts to count, count

every day thy last.

\* Our days:

When scarce begun;

And ere we apprehend

That we Begin to live, our life is done:

Man count thy dayes: and if they flee too fast

For thy dull thoughts to count, count

every day thy last.

206. He beleeves he must not do good works to be seen of men; and yet he beleeves that though he be seen of men, he may and ought to do good works.

207. He beleeves that God will never leave him, nor forsake him, Heb. 13.5. and yet complains many times ( and that really ) of being left and forsaken of God, Psal. 22. 1.

208. He beleeves that all that are converted, are convicted; but not all that are convicted, converted.

209. He beleeves that he shall never enter into the Kingdom of God; if Gods Kingdom do not first enter into him.

210. He beleeves that when time is gone, it cannot be recall'd; and yet he beleeves that one may be said to recall time, when it's gone.

*Thy present time keep thou in high esteem;*

*Time that's past, if thou wouldst recall's \* redeem.*

\* Ephes.

3.16

ἐξαγοράζω  
μενοι τοῦ  
καιροῦ.

redeeming  
the time,  
as it were  
to buy back  
again the  
time that  
is past.

\* Act. 17. 28

211. He is often speaking of the joy he hath (in beleeving); when as yet the joy he hath (in beleeving) is joy unspeakable, 1 Pet. 1. 8.

212. He beleeves that God neither lives, nor hath a being in wicked men; and yet he beleeves that wicked men *do* live, move, and have their being in God.

213. He beleeves that those that are in the state of grace may and do fall; and yet he beleeves that there's no falling from the state of grace.

214. He beleeves that God may grant what we ask, by denying it many times.

215. He beleeves that he, which truly repents of his sins, leaves his sins; and yet he beleeves that one may leave his sins, and not truly repent of his sins.

Mat. 26. 26,

28

216. He beleeves that when Christ instituted the Sacrament, he said, This is my Body,

Body, this is my Blood; and yet he beleeves that neither Christs a Body, nor Blood is in a Substantially the Sacrament. Or thus.

217. He beleeves that when he receives the Sacrament, he receives the Body and Blood of Christ; and yet he beleeves it for an absolute truth, that the Body, and Blood of Christ cannot be receiv'd in the Sacrament.

218. He thinks it strange to eat the flesh, and drink the blood of an other man; and yet beleeves that except he eat the flesh, and drink the blood of the Son of man, he hath no life in him, *Joh. 6. 53.*

219. He beleeves that the Samaritans feared the Lord, *2 King. 17. 32.* & yet he beleeves that they feared not the Lord, *2 Kin. 17. 34.*

220. He beleeves that those, who walk uprightly, God may with-hold from them many good things (of this life); and yet he beleeves that no good thing will God with-hold from those that walk uprightly. *Psal. 84.*

221. He hath no wings to flee with; and yet is often flying up to heaven upon the Wings (of faith.)

222. He beleeves it's good to be thought well of; and yet he beleeves that to be thought well of, and not to be good, is not good.

223. He beleeves that the Apostles (according as Christ had promised) had the Spirit of truth; which did guide them into *Joh. 16. 13.*

*Gal. 2. 11*, all truth, and yet he beleeves that a Peter  
 12 erred, and was to be blamed.

224. He beleeves that God the Son in equall with God the Father, *Phil. 2. 5. 6.* and yet he beleeves that God the Father is greater then God the Son, (*My Father is greater then I, saith Christ*) *Joh. 14. 28.*

*6 In parts  
 1 Cor. 3. 1*

225. He beleeves that carnall men cannot be said to be godly men; and yet he beleeves that godly men may be said to be carnall.

*2 Cor. 5. 6*

226. He beleeves that where ever he be, or what condition soever he is in, the Lord is not absent from him; and yet he beleeves that whilest he is at home in the body, he is absent from the Lord.

*Mat. 23. 12*

227. He beleeves that whosoever exalteth himself shall be abased; and yet he beleeves that those that are abased shall be exalted.

228. He beleeves that though he be alone and without company; yet is not alone but with company.

*Gal. 1. 4.*

229. He is one whom Christ hath delivered from this present evil world; and yet meets with a world of evils.

*c For he is  
 not two-  
 Persons,  
 but one  
 Person in  
 two Natures*

230. He beleeves that Christ is the Sonne of God the Father, and the Son of *Mary* his Mother; and yet he beleeves that he is not a double Son, or two Sons. And therefore,

231. He beleeves that *Mary* is to be named, not only the Mother of Christ, but also the Mother of God.

232. He beleeveth that the Virgin Mary had *a* no other ſons after Chriſt; and yet he beleeveth that Chriſt was her *b* firſt-begotten Sonne. *a* As all Divines do piously beleeve. Luke 27

233. He complains many times of his hearts being from God; *when as yet* he is before God.

234. He beleeveth that a man may ask; and yet not obtain; *when as yet* he cannot obtain but he muſt ask.

235. He beleeveth that he doth not ſin in performing any duty God hath commanded him; and yet he beleeveth that he can perform no duty God hath commanded him without *c* ſinne. *c* Cleaving to it.

236. He beleeveth that the nature of every ſaint is good; and yet he beleeveth that goodneſſe is not their nature.

237. He finds that the way for any man to attain unto true peace; is to bee at variance with himſelf.

238. He is many times ſilent, not uttering a word; and yet ſpeaking to God.

239. He knows that a ſtone hath no life in it; and yet findes mention in Scripture of a Living ſtone, 1 Pet. 2.4.

240. He beleeveth that a man cannot be yong again when he is old; and yet he beleeveth that an old man may be *a* young. *a* In grace.

241. He beleeveth that the world ſhall have an end; and yet he beleeveth that Scripture

\* That is, true, but the earth\* abideth for ever, *Ecc. 1. 4*  
 till the day of Judge-  
 ment.  
*b Gal. 2. 6* 242. He beleeves that the persons of the  
 righteous (*through Christ*) are acceptable to  
 God; and yet he beleeves that *b* God accept-  
 eth no mans person.

243. Hee beleeves that there's none  
*c Dent. 29.* knows the Lords secrets, for *c* secret things  
 belong onely to God; and yet he beleeves  
*d Psal. 25.* that the *d* secret of the Lord is with them  
 that fear him.  
 14

244. He is one that hath cast up his ac-  
 counts, and made all even with God; and  
 verily beleeves that God hath crost the  
 Book, and so freely hath forgiven him his  
 debts, that he will never charge them any  
 more upon him (*so as to condemn him for*  
*them*); and yet he beleeves that he must one  
 day stand before the judgement seat of  
 Christ, to give an account of himself unto  
 God, according to that he hath done in the  
 flesh, whether it hath been good, or evil.  
*Rom. 14.*  
*10, 11, 12*

245. He beleeves that none without  
*s Rom. 10. 15* sinning can *s* teach (*or preach*) except he  
 be sent; and yet he beleeves that the saints  
 though they be not sent, without sinning  
*f Col. 3. 16* may *f* teach (*and admonish*) one another.

246. He beleeves that the Doctrine of  
*g Psal. 19. 7* God is so *g* perfect, that it needs no adorn-  
 ing; and yet he beleeves that we are exhort-  
 ed to *h* adorn the Doctrine of God.  
*h Tit. 2. 10*

247. He sees, and beleeves that gain is some mens godlinesse; and godlinesse some mens gain.

248. He verily thinks he sins not in praying; and yet when he hath prayed, he thinks he had need to ask pardon for his praying.

249. He beleeves that God is willing that his people should sometimes be afflicted, & grieved; (*for many righteous ends*) and yet he beleeves that God doth not *a* afflict willingly, nor grieve the children of men. *a Lam. 3. 33*

250. He beleeves that afflictions are evils; and yet he thinks it *b* good for him to be *b* afflicted. *b Psal. 119. 71*

251. He beleeves God to be a Spirit, and so cannot be touched; and yet he beleeves that Scripture true, he that *c* toucheth you, *c Zach. 2. 8* toucheth the apple of mine eye.

252. Gods judgements do not terrifie him; and yet he cries out with *David*, I am *d* afraid of thy judgements. *d Psal. 119. 120*

253. He beleeves that the Lord *killeth* the soul; when he intends to make it *alive*, *1 Sam. 2. 6.*

254. He beleeves that in Christ shall all be made alive, *1 Cor. 15. 22.* and yet he beleeves that *e* all shall not be made alive in Christ. *Dan. 12. 2.* *e All shall be raised by Christ (and so made alive) but not to life everlasting.*

255. He beleeves that the *Devil* is no

Angel of light, nor never shall be; and yet he beleeves that he is many times transformed into an Angel of light, 2 Cor. 11. 14.

256. He beleeves that there's no folly (or sin) in the good Angels; and yet he beleeves the words of a *Eliphaz* true, and his Angels he chargeth with folly.

257. He is the patient'st man living; yet none so *b* impatient as he.

*b* For he will bear with any thing rather than with sin. 258. He beleeves that money answereth all things, *Eccles.* 10. 19. and yet he beleeves that there are many things to which money *c* answereth not.

*c* *Psal.* 49. 6. 259. He beleeves that God is said in scripture to be slow to anger, not easily provoked; again that he will not keep his anger for ever, and again, that his anger endureth but a moment; and yet he beleeves that God *d* *Psal.* 7. 11 is *d* angry with the wicked every day.

260. He beleeves that except he calls, God will not answer; and yet he beleeves that God doth (*sometimes*) answer him, even before he calls.

261. He beleeves that he that beleeveth on the Father, (*savingly*) beleeveth on the Son also; and yet he beleeves Christ words are true, he that beleeveth on me, *e* beleeveth not on me, but on him that sent me.

262. He beleeves that no man can come unto the Father but by *f* Christ's means; and yet

yet he beleeves that no man can come unto Christ but by the *a* Fathers means, (except *a* Joh. 6.44 the Father draw him.)

263. He beleeves that according to the appearance of men in their conversations, so he may judge of them; and yet saith Christ, Judge not according to the appearance, Joh. 7.24.

264. He beleeves that the grace of God hath appeared to all men, Tit. 2.11. and yet he beleeves that all men have not the *b* appearance of the grace of God. *b* In their hearts.

265. He beleeves that it's appointed to all men but once to die; and yet he beleeves that there are some men, who are *c* twice dead, plucked up by the roots. *c* Jude 12.

266. He is a man though unarmed; yet hath on him continually the whole armour of God, Ephes. 6.11.

267. He beleeves that whosoever beleeueth on Christ shall not be *d* ashamed; *d* Rom. 10.11 and yet he beleeves that none are more ashamed (of themselves) then those that beleeve on Christ.

268. He beleeves that Christ hath *f* commanded him to give to him that asketh; and yet he beleeves that to every one that asketh he is not (*bound*) to give. *f* Mat. 6.42

269. He beleeves that one may have grace without assurance; but not assurance without grace.

*Rom. 12. 19* 270. He beleeves that a revenge is no way godly; and yet he beleeves there's a  
*2 Cor. 7. 11* b godly revenge.

*Rom. 13. 11* 271. He beleeves that many men even while they are awake, are yet asleep (*in sin.*)

272. He beleeves that in the beginning was the Word, *Joh. 1. 1.* and yet hee beleeves that the Word was not in the beginning.

e Any written word, which was not till

Moses.

d *Psal. 2. 7*

273. He beleeves that Christ was begotten of the Father from eternity, before ever there were any dayes; and yet hee beleeves that a Scripture true, wherein God saith to Christ, thou art my Son, *this day* have I begotten thee.

*Num. 23. 21* 274. He beleeves 'twas truth which *Balaam* said, He hath not beheld iniquity in *Jacob*, neither hath he seen perverseness in *Israel*; and yet he beleeves that God did see both perverseness in *Israel*, and iniquity in *Jacob*.

*1 Tim. 4. 10.* 275. He beleeves that God is the Saviour of all men, and yet he beleeves that all men shal not be saved by God

276. He beleeves that some may be blind, and yet see; and that others may see, and yet be blind. And,

277. He beleeves that some may be deaf, and yet hear; and that others may hear, and yet be deaf.

*Luke 8. 10*

278. He beleeves that when he riseth again

again at the last day, he shall not *a* change *a* Job 19.  
his body; *and yet he beleeves* that his <sup>26,27</sup>  
*b* body shall be changed. <sup>b 1 Cor. 15. 22</sup>

279. He beleeves that the righteous are  
as bold as a Lion; *and yet he beleeves* there  
are none so *c* fearfull, or so full of fear as <sup>c Of offend-  
ing God,  
&c.</sup>  
they.

280. He beleeves that *Dauids* bones were  
not broken; *though* he cried out, Make me to Psal. 51. 8  
hear joy and gladness, that the bones which  
thou hast broken may rejoyce.

281. He beleeves that God remembers  
all things without a book to put him in  
mind; *and yet he beleeves* that a book of re-  
membrance is written before him for them  
that fear the LORD, and think upon his <sup>Mal. 3. 16</sup>  
Name.

182. He beleeves that bread hath no life  
in it; *and yet he beleeves* that the saints feed  
daily upon *d* Living bread. <sup>d Joh. 6. 51</sup>

283. He beleeves that whosoever com-  
mitteth sin is the servant of sin, *Joh. 8. 34.*  
*and yet he beleeves* that he is not sins servant,  
though he committeth sin.

284. He beleeves that the saints are not  
compleated in this life; *and yet he beleeves*  
that they are *e* compleat in Christ. <sup>e Col. 2. 10</sup>

285. He is an absolute enemy against Au-  
ricular confession; *and yet beleeves* that we  
may and ought to confesse our faults one to  
another, *Jam. 5. 16.* 286

*As Paul  
did for the  
vindication  
of himself,  
2 Cor. 11. 12*

286. He thinks it folly for a man to commend himself; *and yet he thinks* that a man may *a* commend himself without folly.

287. He knows he is not to contemn the person of any man; *and yet* is one in whose eyes a vile person is contemned, *Psal. 15. 4.*

288. He beleeves that the dead cannot hear; *and yet he beleeves* that the dead shall hear the voyce of the Sonne of God, *Joh. 5. 25.*

*Luk. 15. 32*

289. He beleeves that he was once dead for some years; *and yet he beleeves* that his soul was never separated from his body.

*Joh. 6. 38*

290. He beleeves that bread, though it be the staffe of life, yet cannot continue mans life for ever; *and yet he beleeves* that there is such bread of which whosoever eateth shall live for ever.

*Heb. 9. 28*

291. He beleeves that Christ was crucified and put to an open shame but once; *and yet he beleeves* that Christ (*by some*) hath been crucified afresh, and put to an open shame.

*Heb. 6. 6*

292. He is one, who though he live in the World; *yet* hath an other world to live in. *Or thus,*

293. He is one who though he be in the World; *yet* is not of the World, *Joh. 17. 16.*

294. He is one that is dead to sin; *but* not dead in sin.

295. He beleeves that God hardens some mens hearts, *Rom 9.18.* and yet he beleeves that they harden themselves, *Exod. 8.15.*

296. He beleeves that Christ cannot be seen now by any, till he comes to judgement; and yet he beleeves that there are many that feed him, refresh him, entertain him, *Mat. 25.35,* clothe him, and visit him every day. 36

297. He beleeves that whosoever shall a confesse Christ before men, him will a Christ confesse before his Father; and yet he beleeves that before his Father Christ may not confesse some, who yet may (possibly) b confesse him before men. b *Mat. 10.32*  
b *1 Cor. 13.3*

298. He beleeves that from death can no man be delivered though never so righteous; and yet he beleeves that righteousness delivereth from death, *Pro. 10.2.*

299. He thinks faith (*if true*) cannot be dead; and yet he thinks there's a c dead c *Jam. 2.17*  
faith.

300. He beleeves that many may know God, *Tit. 1.16.* who yet have not the knowledge of him, *1 Cor. 15.34.*

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The fourth Century.

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301. **H**E thinks hee was never  
2 Cor. 12.9 caught up (*with Paul*) in-  
to the third Heaven; and  
yet he finds his heart to be ever there.

302. He beleeves that he was never  
caught up into Paradise; and yet while his  
heart is with God in heaven, he many  
times hears Words unspeakable, and en-  
joyes that from God, which for his life he  
cannot utter.

303. He knows that dead men are able  
to do nothing; and yet he beleeves the text,  
Mat. 8. 22 Let the dead bury their dead.

304. He beleeves that a dead man is no  
living man; and yet he beleeves that a living  
man may be a dead man.

305. He thinks he sins if he make not  
God all his delight; and yet he thinks he  
sins not, though all his delight be in the  
Saints.  
a Psal. 16. 3

306. He beleeves that the death of the  
righteous, and their latter end is much like  
to the wickeds, (*for death comes alike to  
all;*)  
Eccles. 9. 2

all; ) and yet he beleeves that no wicked man shall die the death of the righteous, Num. 23. 10. neither shall his latter end be like unto his.

307. He doth not know ( *to the full* ) his own heart, Jer. 17. 9. and yet makes known ( *or lays open* ) his whole heart to God.

308. He is no desperate sinner; and yet cries Jer. 17. 9. out that his heart is desperately wicked.

309. He is no deceitfull man; and yet beleeves that his heart is full of deceit.

310. He beleeves that the Lord will be as good as his word, that the desire of the righteous shall be granted, Prov. 10. 24. he findes the Lord ( *many times* ) not granting his desire, and yet he beleeves he is as good as his word.

311. He sees ( *to his grief* ) that Gods Ministers are despised; and yet he beleeves that they, which despise, despise not Gods Ministers, but God. 1 Thes. 4. 8

312. He beleeves that Christ came not to destroy the Law; and yet he beleeves that the Law ( *of Ceremonies* ) is destroyed ( *or abolished* ) by Christ. Mat. 5. 17

313. He beleeves that the wicked are not in trouble like other men, Psal. 73. 5. and yet he beleeves that there is no peace to the wicked, Esay 48. 22.

314. He beleeves that a man shall live again though he die; and yet he beleeves that when

when a man is once dead, he shall never live again, *Job 17. 17.*

315. He beleeves that Christ died for the  
*a Rom. 5. 6* *a* ungodly; and yet he beleeves there are un-  
 godly ones Christ never died for.

*Mat. 5. 12* 316. He beleeves that God will reward  
*Col. 3. 24* him for his well doing; and yet he beleeves  
*Heb. 10. 35* that he deserves (or merits) no reward  
 though he doth never so well.

317. He beleeves that sin may tyrannize  
 in him; but shall never King it over him.

318. He never heard of any that had two  
 tongues; and yet verily beleeves there are  
 many that are double tongued, *1 Tim. 3. 8.*

319. He beleeves that where ever true  
 faith is, there be doubtings; but not where  
 ever there be doubtings there is true faith.

320. He knows there's no comparison be-  
 tween a drop of a bucket, and all the nations  
 of the World; and yet he beleeves that all  
 the nations of the World are but as a drop  
*b* Compar'd of a bucket *b.*

to God.  
*Esay 40. 15* 321. He beleeves that one may draw  
*Esay 29. 13* neer to God; when as yet he removes him-  
 self far from him.

322. He cannot avoid it but that some-  
 times the things of the earth must be in his  
 mind; and yet he is one who minds not  
 earthly things.  
*Phil. 3. 19*

323. He thinks many may die peaceably;  
 who yet die not in peace.

324. He beleeves that his end (*when it shall be*) cannot be known; and yet he prayes with *David*, Lord, make me to know *Pfal. 39.4* mine end.

325. He beleeves that no man labours but for an end; and yet hee beleeves that there's no end of some mens labour. *a Ecclef.*

326. He beleeves that better is the end of a thing, then the beginning thereof; and yet he beleeves (*wo and alas!*) that the beginning of some is better then their end. *4.8 Ecclef. 7.8 Mar. 12.49*

327. He beleeves that he may rejoyce at the fall of the enemies of the Church of God; and yet saith *Solomon*, rejoyce not when thine enemy falleth. *Prov. 24.17*

328. He cries out with *David*, Lord, who can understand his errours? and yet he makes known his errours to God. *Pfal. 19.12*

329. He beleeves that to the just there happens many evils, and yet he beleeves that there shall no evil happen to the just, *Prov. 12.21. b Psal. 34.19*

330. He beleeves that the heart (*or soul*) of a wicked man is of more worth then all the World; and yet he beleeves that the heart of the wicked is little worth, *Prov. 10.20. Mark 8.36*

331. He beleeves that God is not, nor can he be the Authour of the evil of sin; and yet saith the text, shall there be evil in a city, and the Lord hath not done it. *Amos 3.6*

332. He beleeves that many receive mercies from God ; who yet do not receive God in thoſe mercies.

Rom 8.11  
Joh. 2.19 333. He beleeves that the Spirit of God raised up Chriſt from the dead ; and yet he beleeves that he raised himſelf.

334 He beleeves that worſhip is due onely to God ; and yet he beleeves that to many men and Angels there is a kind of worſhip due.

335. He beleeves that the Holy Ghoſt & Theſe are a ſpeaketh from God, receiveth from God, is ſent of God, is the gift of God ; and yet he beleeves that he is God himſelf.  
spoken  
ΑΥΔΩ  
προφητῶς,  
and muſt be  
underſtood  
διότι πῶς  
Joh 16.7  
Mat. 28.20

336. He beleeves that Chriſt went from his Diſciples, (for ſaith he, it is a expedient for you that I go away) ; and yet he beleeves that he was with them alwayes, even to the end.

337. He beleeves that God hath no eye-lids ; and yet he beleeves that his eye-lids try the children of men, *Pſal. 11.4.*

338. He beleeves that the eyes of the Lord are only upon the righteous, *c Pſal. 34. 15.* and yet he beleeves that they are upon the wicked, *2 Sam. 22.28.*

339. He beleeves that many to whom the Lord hath given hearts to perceive, eyes to ſee, ears to hear ; do yet neither hear with their ears, nor ſee with their eyes,  
Dent. 29.2,  
3.4  
nor

nor perceive with their hearts even unto this day.

340. He beleeves that he that hath a bountifull eye shall be blessed; and yet he beleeves that some shall never be blessed, who yet may have a bountifull (or charitable) eye. Prov. 29. 9  
1 Cor. 13. 3

341. He beleeves that some, (though their eyes be never so good, yet) have an evil eye. Prov. 23. 6

342. He beleeves that if a mans eye be evil (though he see the light never so well, yet) he is in darknesse. Mat. 6. 23

343. He beleeves that Peter did fail in his faith; and yet he beleeves that his faith did not fail him, Luke 22. 32.

344. He beleeves that none can be so holy, as God is holy; and yet he beleeves he were not right, were he not holy, as God is holy. 1 Pet. 1. 15,  
18

345. He beleeves that it is the blood of Christ, which alone purifieth every saint; and yet he beleeves that every saint purifieth himself, Heb. 9. 13,  
14  
Rev. 1. 9

346. He vehemently presseth after that, which he knows he can never attain; and yet he beleeves that his labour is not, neither shall be in vain.

347. He meets with some that are full of faith, and faithfull; and yet saith Solomon, a faithfull

*Prov. 20. 6* a faithfull man who can finde?

348. He beleeves that ſome abound not in ( worldly ) bleſſings, who yet are faithfull; *and yet he beleeves* that a faithfull man ſhall abound in bleſſings, *Prov. 28. 20.*

349. He beleeves who ever is truly godly, ſhall never fall away; *and yet he beleeves* who ever is truly godly had need of this caution, let him that thinks he ſtandeth, take heed leſt he fall, *1 Cor. 10. 12.*

350. He beleeves there may be a famine in a Land; wherein there is not the famine, *Amos. 8. 11.*

351. He beleeves that God is not a Father ( *in Chriſt* ) to all; *and yet he beleeves* wee have all one Father, *Amos 2. 10.*

*a Truſty.*

*b A believer*

352. He thinks a man may be *a* faithfull; who yet may not be *a b* a faithfull man.

353. He beleeves that the Son ( *the ſecond Perſon in the Trinity* ) is not the Father, ( *the firſt Perſon in the Trinity* ); *and yet he beleeves* that the Son of God ( *Jeſus Chriſt* ) is the Everlaſting Father, *Eſay 9. 6.*

354. He beleeves that God is the God *Rev. 14. 13* of the dead, which die in the Lord; *and yet he beleeves* that God is not the God of *Mat. 22. 32* the dead, but of the living.

355. He beleeves there are three that bear *1 Joh. 5. 7* record in Heaven, the Father, the Word, and

and the Holy Ghost; and yet hee beleeves that these three are one.

356. He beleeves that one that hath a Father; may yet be Fatherlesse, *Hos. 14. 3.*

357. He is not content that God should put him off with food and raiment (and no more); and yet a having food and raiment he is therewith content. *1 Tim 6. 8*

358. He beleeves that many that are first shall be last; and many that are last, shall be first, *Mat. 19. 30.*

359. He beleeves that they which die in the Lord, do rest from their labours; and yet he beleeves that their labours, and their works follow them. *Rev. 14. 13*

360. He beleeves (to his grief) that from sinne he is not free; and yet he beleeves that he is made free from sin, *Rom. 6. 18.*

361. He beleeves the day of his death, to be the day of his birth; or his birth-day. Wee say falsely, when wee call death the

362. He thinks one may know Christ; and yet Christ unknown to him. last day.

363. He beleeves that when he sleeps hee is not dead and yet hee beleeves that when he is dead he shall but sleep, *Acts 7. 60.*

364. He beleeves that when a man is angry with him he may seek his friendship; and yet he beleeves he must make no friend-

ship with an angry man, *Proverbs* 22.  
24.

*Psal.* 73.1 365. He beleeves that the Saints are such  
that are of a clean heart; and yet he beleeves  
none can say, I have made my heart clean,  
*Prov.* 20.9.

*Acts* 10. 366. He beleeves that the World's to be  
judg'd by Christ; and yet he beleeves  
that the Saints shall b judge the World.

*1 Cor.* 6.2 367. He beleeves that his soul, which is  
lifted up, is not upright in him, *Hab.* 2. 4.  
and yet he beleeves that his soul is upright in  
him though it be lifted up, *Psal.* 25.1.

*Luk.* 16.19 368. He beleeves that a Christlesse man  
(though with *Dives*, clothed in purple, and  
fine linen, yet) is but a naked man.

369. He beleeves a Sonne to be before  
his Mother.

370. He beleeves there's an emptinesse,  
in all the worlds fulnesse.

*For what's this massie Glob,  
but such a thing,*

*Which when I sound, it's empty  
nothing's in.*

*1 Cor.* 8.9 371. He beleeves that he's well known;  
*Pf.* 119.19 and yet professeth, I am a stranger in the  
earth.

372. He beleeves that some, who be poor; are yet making many rich, 2 Cor. 6. 10.

373. He beleeves that a good man, may be an ignorant man; and yet he beleeves without knowledge the mind is not good, Prov. 19. 2.

374. Though he hath but from hand to mouth; yet no man living fares so well as he doth.

375. He beleeves that there's but one Kingdom of Glory, which all the Saints shall hereafter enjoy; and yet he beleeves that every Saint shall hereafter be made an heir of no lesse then a Kingdom, and shall enjoy a Glorious Crown, a Crown of Glory.

376. He beleeves that he hath the whole heart of Jesus Christ; and yet he beleeves that Jesus Christ gives his whole heart to every beleever.

377. He beleeves that God will not accept of purposes without performances; and yet he beleeves that God accepts of his purposes for performances.

378. He knows self-love to be a sinne; and yet none loves himself more then he, Prov. 19. 8.

379. He knows that God is not ignorant of his wants; and yet is often putting God in mind of them.

As Christs own Disciples were ignorant in many things; so &c.

Tit. 3. 7

1 Pet. 5. 4

Rev. 2. 20

2 Cor. 8. 12

*The Mystery of Godlinesse; or,*

Good  
thoughts  
are sinfull  
when they  
come not  
in their  
season.

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
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42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

Job 40.4. &  
42.16

380. He beleeves that the thoughts of that which is good, are not sinfull; and yet he beleeves he may sin in thinking upon that which is good.

381. He beleeves that a finite creature shall be made partaker of an infinite happiness.

382. He is every day grieving to see how the saints are loath'd, and abhorr'd by others; and yet he is every day loathing and abhorring himself, and grieves not at it.

383. He beleeves that weake grace will bring his soul to heaven; but it's the strength of grace that will bring heaven in to his soul.

384. He is often complaining to God; and yet the contented'st man living.

385. He beleeves that Timothy was Paul's sonne, 1 Tim. 1.2. and yet he beleeves that Paul was not Timotheus father, Acts 16. 1.

386. He thinks he may die sooner then he thought; and yet he thinks he shall not die sooner then he would.

387. He beleeves that death may kill him; and yet he beleeves that death cannot hurt him.

388. There's none so slighted, disgraced, and vilified, as he; and yet none so lov'd, honour'd.

honour'd and esteem'd.

Essay 43.4

389. When he gives to the poor he gives  
a freely, hoping for nothing again; and yet  
he beleeves it's but b lent, and he shall be  
payd again.

a Luke 6.35  
b Pro. 19.17

390. He is one that hath meat the world  
knows not of, and feeds upon damtries that  
no eye ever saw.

391. He beleeves that all that are born  
are not still-born, and yet he beleeves that  
all that are born, are born dead.

Ephes. 2.1

392. He beleeves that when one is dead,  
his life is ended; and yet he beleeves that  
this life is not ended when he is dead.

393. He expects that, which he never  
saw; and sees that, which once he never  
expected.

394. He is one whose heart is upright  
with God; and yet c judgeth himself to  
be a very painted hypocrite.

a This was  
the subscri-  
ption of  
one of Mr.  
Bradford's  
Letters.

395. He beleeves that the damn'd in hell,  
are kept under a dying life, and a living  
death.

396. His eyes are often busied in the  
things here below; and yet his eyes are  
ever in heaven, towards the Lord, Psalm  
25. 15.

A very  
painted hy-  
pocrite,  
John Brad-  
ford. Fox.

397. He beleeves that one may hear  
the Word of God; who yet he beleeves  
hears not God in the Word.

Aet. & Mon.  
Vol. 3. pag.  
356.

*The Mystery of Godliness, &c.*

*Joh 15:3*

398. He truly confesseth, Lord! without thee I can do nothing; and yet as truly professeth I am able to do all things.

*Phil 4:13*

399. He beleeves that some men live, as if they never thought to die; and then die as if they never thought to live.

400. He hath an end in all his desires; yet of his desiring there's no end.

**FINIS.**



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